A REPAYRING OF THE BREACH.

WHEREIN,

Is ſhewed the benefit that comes by a Chriſtian Communion among the Saints.

1 *Cor.* 1. 10.

I beſeech you Brethren, by the name of our Lord Jeſus Chriſt, that yee all ſpeake the ſame thing, and that there be no diviſions among you: but that yee bee perfectly joyned together in the ſame minde, and in the ſame judgement.

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A Repayring of the Breach.

Wherein is ſhewed the benefit that comes by a Chriſtian Communion among the Saints.

Worthy Sir :

THe receipt of your benevolence, did give me cauſe the laſt Weeke to expreſſe unto you my thankefulneſſe for the ſame, in declaring how farre, through the conſideration of the ſame, as proceeding from the hand of God; I did finde my ſelfe obliged for his ſake, to perſevere in this kinde of publike Service, which I have undertaken hitherto, with approbation and conſent of all parties, to further the Communion

of Saints, in matters of mutuall Edification. My heart is ſtill full of this ſubject, and I am glad to take any opportunitie to utter my ſelfe in it.

Therefore I muſt diſcourſe once more with you, to repreſent unto you, and to ſuch as you ſhall bee pleaſed to acquaint the matter, withall, the neceſſitie and uſefulneſſe of theſe endeavours, wherein Mr. *Comenius* and Ilabour, as Agents of the publike welfare of Gods Church.

If then we conſider Gods will, if we conſider our own felicitie, if wee reflect upon the ſtate of our deareſt Brethren, if wee take to heart the things intended in this negotiation, if wee looke upon the times whereinto we are falne, and laſtly, if we obſerve the practiſes of the adverſaries of Religion and truth, wee ſhall ſee a moſt urgent neceſſitie of this ſtudie, which many yeares agoe by a certaine providence of God, wee have beene moved to undertake, and with much difficultie through many ſtreits have untill this day continued.

The thing which we ayme at is, a ſerious endeavour to bee brought into the mindes of all godly and learned men, whereby the fruit of holy communion may bee ripened and made uſefull to all ſuch, as are capable of the ſame, both within and without the Church of God, that in the mutuall Communication of Gods good guifts, the bodie of Chriſt may bee built up within it ſelfe, when every joint receiveth from another the communicable vertue which it hath, and ſuch as are without that bodie, may have a way prepared for them, to become Citizens of the Commonwealth of Iſrael. For this is the will of God, that his goodneſſe ſhould appeare through his Children

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into the world, that hee may ſhine forth in them, and that it may appeare, that they are called out of this evill and crooked generation, whereby they ſhine as lights in the world. holding forth the word of life to others, that if it bee the will of God, by their meanes they may bee ſaved.

I ſay this is the will of God, even the manifeſtation of his owne love to us, and in us, whereby we are conſtrained in him to love one another, and all thoſe that are created after his Image, that wee all may bee in him, and made perfect in that unitie of the ſpirit, wherein hee hath called us.

For let a man conſider the words of the Apoſtle, *Epheſ.* 4. 1. till 17. Hee ſhall ſee, that the end of our calling, is nothing elſe but the manifeſtation of this love of God, and that the meanes to attaine unto this end, is none other but the Unitie of Gods Children in one ſpirit, to advance holy endeavours in the ſight of the world.

For this end hee hath ſanctified and ſeparated his Church from the world, that it may bee a Tabernacle of of him by the ſpirit, and for this end hath hee ordained the Communion of Saints, that all ſuch as live by one Spirit, ſhould bee obliged to a mutuall conjunction of endeavours, through the operation of that Spirit. *Ioh.* 17. 1 till. 7.

For Chriſt in the ſolemne requeſt which hee made before his death unto his heavenly Father, when hee had made firſt requeſt for himſelfe, and then for his Diſciples, laſtly hee prayeth for the whole Church, that ſhould beleeve through the miniſtery of their word, *Verſ.* 7. till 20.

And

And in this part of the Prayer, the chiefe thing which hee doth insist upon, and urgently with much repetition requireth, is this; That they (saith hee) may bee one, as thou, O Father art in mee, and I in thee, even that they may bee one also in us, that the world may beleeve, that thou hast sent mee; and the glorie that thou gaveſt mee, I have given them, that they may be one as wee are one, I in them, and thou in mee, that they may bee made perfect in one, and that the world may know that thou hast sent mee, and hast loved them, as thou hast loved mee.

By which it appeareth, what the intention and will of God is, in the Communion of Saints, even to worke a perfect Union of his Children in his onely well beloved Jesus Christ, that by this union of all the members of his Body to him, that is the Head and root of this conjunction of all soules unto God; the glory of Gods goodnesse may appeare in this, that Christ is sent into the world, and that the Father loveth those that beleeve in him, as hee hath loved Christ himselfe, by which meanes the world shall be mooved, both to beleeve and to know, that the Father hath sent his Sonne for the Salvation of mankind.

Thus then, as wee are bound in conscience to glorifie, and manifest the glorie of Gods goodnes unto the world, so wee are bound to studie and endeavour through godly love, for an holy conjunction of mens spirits, and a spirituall communion in all manner of loving and godly endeavours, because in these Gods love doth appeare unto mankinde, and without these, the world shall never know, that the Father hath sent his onely begotten unto the

the World for our Redemption.

If wee consider this truly, and lay it to heart, wee cannot but resolve to live in the Communion of Saints, that is to say, not to live unto our selves, but unto the welfare of others.

For Christ sought not himselfe, but sought us, and renounced himselfe for us, that hee might receive us into the glorie of God, even then when wee were his enemies.

Therefore the Apostle *Phil.* 2. having exhorted us with much intreatie, *vers.* 1, 2, 3. to have one minde, one love, and to avoid all occasions of disunion, hee biddeth us not to looke every man on his owne things, but every man also on the things of other men, and to perswade us to this, hee willeth us to follow Christs example, in letting the same minde to bee with us, which was in Christ Jesus, who being in the forme of God, for our sake through love, became like one of us, and was in the forme of a Servant, obedient unto his Father in our stead, even unto the death.

Love is strong like death, Love doth assimilate those in whom it dwelleth one to another. It did assimilate Christ unto us, and now if wee will entertaine it, in letting the same mind which was in him to us, bee in us to him againe, it will assimilate our Soules to his, and bring us unto the perfect state of true felicitie.

For herein is our felicitie, that the same minde may bee in us, which was in him, for similitude of mindes is true love, and where the same mindes are, there will bee the like actions.

Now wee know if wee follow the footsteps of Christ

through faith in love, and obedience, that wee ſhall bee happy; becauſe hee is gone before us into the reſt that is prepared for the children of God, and hath chalked out a new and living way unto us, whereby we may draw neere unto the moſt holy, and ſo reſt under the ſhadow of his wings, through the evidence of his love. For herein is the love of God evident, when by it, we are brought to ſet up our reſt in this reſolution, that wee will not live unto our ſelves, but unto the Communion of Saints. For he that liveth herein doth live in God, and God in him, which is the true and onely felicity of the ſoule, ſo long as it is in this world. For in this holy Communion, is the true uſe of the ſpirit, and whatſoever is done in this ſtate to this end by us is a part of that treaſure which Chriſt willeth us to lay up in Heaven where the Moth and Canker doth not corrupt our ſubſtance.

It is then the Communion of Saints, which is the ſtore-houſe where the Apoſtle willeth the rich of this world to lay up to themſelves a good foundation that they may obteine eternall life. I ſay the ſtate of this communion is the ſtorehouſe of heavenly treaſure, and a ſure reſting place for the ſoule to know that it ſhall inherite eternall live, becauſe the Apoſtle ſaith, that wee know wee are tranſlated from death to life, becauſe wee love the brethren, and he that loveth not the brethren abideth in death.

So then if we reſpect the will of God, and in that will, if we ſeeke the true ſtate of happines unto our own ſoules. Let us reſolve to enter into the courſe of life, whereby we may become partakers of the communion of Saints, not intending to live unto our ſelves, but as one member is

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created in our naturall body to ſerve another member, ſo we ſhould ſet our mindes to bee ſervants unto others for their good, as being members one of another in the body of Ieſus Chriſt.

For if a man will partake of the ſpirit whereby that body is animated, hee muſt keepe cloſe unto his fellow members, and in his owne calling and function be painfull in ſerving the ſame.

Conſider I pray you the 12, 13, 14, chap. of the firſt to the *Corinthians*. There the Apoſtle intending to ſhew the way to attain to ſpirituall guifts, declareth, that in reſpect of every man by himſelfe, there was none other way for him, then to endeavour the communion of Saints. Chap. 12, and to exerciſe charity. Chap. 13. And in reſpect of the whole congregation, there was no better meanes, then to labour for the guift of prophecying, whereby hee may bee able to edifie many.

For the more a man can inlarge himſelfe in the meanes of doing good to his brethren, the more happy he is.

For he that ſoweth much in ſuch a ground, ſhall not faile to reape the fruit of his labour in due time.

The ſpirits of Gods children are a rich ſoile, the man therefore is happy that helpeth to labour it, and ſow good ſeed in it.

Now then is the time wherein we ſhould bee diligent. Let us conſider the ſtate of our brethren. Are they not thoſe Proteſtants, by whoſe meanes God hath derived the knowledge of his truth unto us? Are they not ſuch as have ſuffered, and do ſuffer the brunt of the battaile? Are they not members of our head Ieſus Chriſt?

Hath he not given his life for them and us together, to make us one in himselfe?

Hath he not begotten us by one word of life, and sealed us with one spirit, and called us by one calling to one hope?

Hath he not appointed us to be helpers one to another, that in so doing our own stocke may be increased?

And can we refuse to have a faithfull and brotherly care of those that are lincked to us by so many respects? If wee have no such care.

It is not an evident token, that the life whereby Christs body is animated is not in us?

For how can one member in a lively body bee affected, and the other not at all sympathize with it? Or can the head say to the eye, I have no need of you, or any one member to another, I care not for you? If this then be the state of brethren, of those that are begotten in the bosome of one Church, by the heavenly seed of the same lively word, and call with one mouth upon one father?

It must needs follow, that whosoever doth reflect upon his owne conscience in respect of his brethren, must find himselfe obliged in an high degree, both for Gods sake and his owne sake, and for their sake, to procure their good, and to say with David. For my brethren and neighbours sake, I will wish thee now prosperity, because of the house of the Lord our God, I will procure thy wealth. *Psal.* 122.

But this is not yet all, there is more to move us, to a reall conjunction in these endeavours.

For consider, I pray you, what the thing is to which we should contribute our talents one for another. Is it not for the advancement of Gods Kingdome in truth, peace, righte-

ouſnes; and holineſſe? Is it not to ſet forward the meanes of heavenly knowledge of comfort and hope, with joy in the holy Ghoſt? Is it not to baniſh ignorance and confuſion out of mens underſtanding, and to bring their affections into the frame of Gods will in the beauty of holineſſe? Is it not to caſt down the inventions of mens braine in the pride of earthly imaginations, that all high things that lift themſelves up againſt the knowledge of Jeſus Chriſt may be led captive under his obedience? Is it not to root out ſcandals, to overthrow Antichriſtianiſme, and to ſtrengthen the children of God againſt the man of ſinne?

Now how can theſe things bee brought to paſſe, except wee endeavour, upon the grounds of Gods word and covenant the counſell of Reformation both in Church and ſchooles, both in the minds and in the maners of yong and old that are not unwilling to tend unto perfection.

For we are called to aime at perfection it ſelfe, becauſe our father that is in heaven, who calleth us is perfect, and we are commanded to ſtrive to be like unto him. Matth. 5, 48.

Therefore if theſe endeavours be in the very beſt things that can bee thought upon, and in the moſt neceſſary objects, for the good of Church and Commonwealth, and in the moſt uſefull and profitable for the fundamentals of all ſtates which ſeeme to bee ſhaken by the confuſions and diſorders of this later age of the world, and in the moſt delightfull matters that can ſatisfie the hungry ſoules with wiſedome and righteous directions.

I ſay if theſe endeavours tend only to ripen and bring to maturity ſuch things by the meanes of an unbleamable

Note that the next page followes not in order as thou mayſt ſee by looking on the nubmer. For direction Therefore leave the page following, and read the next to it, and afterwards come backe and read the ſame, and ſo the reſt in order.

mixe commonly most hatefull passions and practises, by which the end of all religious worship is overthrowne in their owne spirits, and with those with whom they have to doe.

For the end of the preaching of the Gospell in according to the Apostls saying. Love unfayned proceeding from true faith in a good conscience.

But now alas the times are such, that nothing is lesse thought upon or intended then the worke of godly and simple love to do good unto all, and especially to such as are of the household of faith, but one brother doth persecute another, and helpeth destroy, overthrow, and betray another, and all together (except some few that mourne for the afflictions of Joseph here and there) labour to mainteine for this or that opinion a severall party.

I doe not blame all zeale for one opinion or doctrine more then another. But I deplore this. That the zeale to maintaine particular truthes, doth hinder us from the true ayme and scope of our heavenly calling, which if wee did truly intend in the communion of Saints, and did not arrogate to much, unto our selves in a private way, or would not indiscreetly and too peremptorily vent our opinions, and impose them as lawes upon the conscience of other men, but would in the meekneese of an humble spirit seeke for meanes tending to the manifestation of fundamentall truths by way of amiable communication.

Then wee should bee able to ridd our soules of all this confusion which now doth overwhelme us. And the pestilent jealousies and evill surmises of different parties would

communication of godly counsels, and such gifts as God hath bestowed upon men in his Church for mutuall edification.

Then we see that hee cannot bee said to love the prosperity of Jerusalem, who knowing these intentions and objects to be in agitation, and hath no zeale nor warming of bowels to concurre with some helpe to further the same, as God doth give him ability, to joyne in the communion of Saints. And this so much the rather, because the zeale of many is become now a dayes so cold, and charity is so much decayed amongst the professors of Religion.

For who can sufficiently deplore the miserable distractions of these times, wherein every man is lead in a private way for himselfe? What will become at last of us, if we have no common ayme, if wee take not up some infallible rule to walke by, and ridd our selves of private and partiall intentions.

Certeinly the gospell of Christ, and whatsoever is in Christ, and tending towards the life of Christianity: is of an universall nature, and cannot be subject to bee blamed by any, of what side and party soever they be.

For to seeke after the grounds of true godly love and holinesse, and to search for the grounds of knowledge which may reforme scandals and abuses in all mens understandings and affections, and to gather up the consenting advise of all able men concurring in these thoughts upon infallible cleere principles, cannot bee lyable to any reproch, although all or most men seeke after a particular ayme in their singular affections, and labour to oppose one another for matters of supposed difference, wherein they

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would ceaſe and come to ſome end.

Therefore it importeth thoſe that will not bee guilty of the evils of theſe times, and deſerve the judgements which partiall aymes draw upon this generation, to take truly univerſall thoughts to heart, which tend to advance and perfect love and peace in truth and holineſſe, by ſuch meanes as are fit to rectifie the faculty both of reaſon and conſcience, and facilitate learning in after ages.

For in the mad humor of contradictions, both reaſon and conſcience are loſt and neglected, and from theſe loſſes all other evills proceed, and God doth in his juſtice ſuffer the adverſaries of true religion to prevaile and bring againe upon the Churches a vaile of darkneſſe, and a yoke of papall juriſdiction, by which the conſcience is captivated under the power of men, and made void of the light of ſpirituall knowledge.

What ſhall we ſay then? Shall we not take to heart our heavenly calling? Shall we not intend the meanes of true edification?

If neither the will of God, nor the happines of our own ſoule, nor the ſtate of our brethren afflicted, nor the excellency of matter to be thought upon, nor the miſeries of the times, and the evills ariſing from the diviſions of mens intentions, & want of godly communicaton can moue us, at leaſt, let us for outward reſpects, even for feare of prevailing adverſaries, that ayme at an univerſall overthrow of all Proteſtants, take to heart the true meanes of mutuall preſervation, which can bee none other, then a reall conjunction of ſpirits in the fundamentals of the Goſpell, and

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in the principles of true learning, If we joyne in these, and helpe forward the reall manifestation of all truths belonging thereunto.

We may be sure, that the more our adversaries prevaile with outward might, and bring our bodies in subjection, the more our spirits shall bee strengthened in godlinesse and knowledge, and in bearing witnesse thereof unto those that shall persecute us, we shall haply by the grace of God conquer their soules, and make them become our loving brethren in stead of adversaries.

Is it not a wonder to see worldly men for worldly ends to bee so constant, and to keepe so closely together, and prosecute joyntly one common ayme in the ignorance of superstitious zeale, whiles those that are indued with knowledge, and are fit to reprove their ignorance and superstition are all divided and shaken to pieces every one standing for himself?

They have a worldly head, in a worldly manner, they professe themselves under him, and for his sake they ayme at a worldly dominion over us, with most effectuall and joynt endeavours.

But wee that have a spirituall head, and in a spirituall manner doe professe our selves united to him, and for his sake do ayme to manifest his spirituall dominion over all mens soules, yet wee cannot come to any effectuall and joint endeavours to prosecute this ayme.

But wee stand every one in a severall way, and straine for by-matters, whiles the maine scope is not regarded.

Now the Lord remedy the great evill, and stirre up more faithfull coadjutors in this worke, and preserve those that do undertake, and you in particular, and reward you for the good will you have testified to me in particular, who am for his sake,

Your faithfull Servant in Jesus Christ.